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Articles

agreed on by the Bi-
shoppes, and other learned
menne in the Synode at London,
in the yere of our Lorde Godde,
M. D. LXXI. for the auoiding of
controuerſie in opinions, and
the establiſhement of a god-
lie concorde, in certeine
matters of Reli-
gion.

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Of faith in the holie Trinitie



Here is but one living, and true God, and he is everlasting, without bodie, partes, or passions, of infinite power, wisdom, and goodnesse, the maker, and preseruer of all thinges bothe visible, and inuisible, and in unitie of this Godhead there bee three persones of one substance, power, and eternitie, the Father, the Sonne, and the holie Ghoste.

That the worde, or Sonne of God, was made a very man.

The sonne whiche is the worde of the father, tooke mannes nature in the wombe of the blessed virgine Marie of her Substance, so that two hole, and perfeite natures, that is to saie, the Godhead, and manhode were ioined together into one persone, neuer to be diuided, wherof is one Christe very God, and very manne, who truely suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a Sacrifice for all sinne of manne, bothe originall, and actuall.

¶ Of the goyng doune of Chyste into Helle.

- 3 **W**H Chyist died, and was buried for vs: so also it is to be beleued, that he went downe in to hell. For the bodie laie in the Sepulchre, vntill the resurrection: but his Ghoſte departing from him, was with the Ghoſtes that were in prizon, or in Helle, and didde preache to theſame, as the place of. S. Peter dooeth teſtifie.

¶ The Reſurrection of Chyſte.

- 4 **C**hyſte didde truelie riſe againe from deathe, and tooke again his bodie with fleſh, bones, and all thinges apperteining to the perfection of mannes nature, wherewith he aſcended into Heauen, and there ſitteth, vntill he retourne to iudge men at the laſt daie.

The Doctrine of holie Scripture is ſufficient to Saluation

- 5 **H**olie Scripture conteineth all thinges neceſſarie to Saluation: So that whatſoeuer is neither read therein, nor maie be proued therby, although it be ſometime receiued of the faithful, as Godlie, and profitable for an orde, and comelinesſſe: Yet no manne ought to bee conſtreigned to

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to beleue it, as an article of faith, or repute it requisite to the necessitie of Saluation.

The olde Testamente is not to be refused.

The olde Testament is not to bee put a waie 6
as though it were contrarie to the newe,
but to be kept still: for bothe in the olde, and
newe Testaments, euerlasting life is offered to
mankinde by Christ, who is the onelie mediatour
betwene Godde, and manne, being bothe Godde,
and manne. Wherefore thei are not to be hearde,
whiche feigne that the olde Fathers didde looke
onely for transitorie promises.

The three Credes

The three Credes, Nicene Crede, Athana- 7
sius Crede, and that whiche is commonlie
called the Apostles Crede, ought thoroughly
to be receiued: for thei maie be proued by most cer-
teine warrauntes of holie Scripture.

Of originall, or birthe sinne

Originnall Sinne standeth not in the fo- 8
llowing of Adam, as the Pelagianes doe
vainelie talke, whiche also the Anabap-
tistes doe now a daies renue, but it is the fault, &

corruption of the nature of euery manne. that naturallie is engendzed of the offspring of Adam, whereby manne is very farre gone from his former righteousnesse, whiche he had at his creation and is of his owne nature geuen to euill, so that the fleshe desireth alwaies contrarie to the spirit, and therefore in euery persone bozne into this world, it deserueth Goddes wrath & damnation: And this infection of nature doeth remaine, yea in them that are baptized, wherby the lust of the fleshe called in Greke φρόνημα σαρκὸς, (whiche some do expoune, the Wisedome, some sensualitie, some the affection, some the desire of the flesh) is not subiect to the lawe of GOD. And although there is no condemnation for them that beleue, and are baptized, yet the Apostle doeth confesse, that concupiscence, and lust hath of it self the nature of sinne.

¶ Of free wille.

9. **W**e haue no power to dooe good woorkes pleasaunte, and acceptable to God, without the Grace of God by Christ, preuenting vs that wee maie haue a good wille, and woorking in vs, when we haue that wille.

¶ Of Grace.

10. **T**he Grace of Christ, or the holie Ghost by him geuen dothe take awaie the stonie harte, and geueth an harte of fleshe. And
al.

although, thoſe that haue no will to good thinges, he maketh them to wil, and thoſe that would euill thinges, he maketh them not to wille the ſame: Yet neuertheleſſe he enforceth not the wil And therfore no man when he ſinneth, can excuſe himſelf, as not woꝛthie to be blamed oꝛ condemned, by alleging that he ſinned vnwillinglie, oꝛ by compulſion.

C Of the Juſtification of manne.

Juſtification by onely faith in Jeſus Chriſt 11
in that ſeꝛce, as it is declared in the homelie
of Juſtification, is a moſte certeine, and
holeſome doctrine foꝛ Chriſtien menne.

C woꝛkes befoꝛe Juſti- fication.

Woꝛkes done befoꝛe the Grace of Chriſte 12
and the inſpiration of his ſpirite, are not
pleaſaunt to GOD, foꝛaſmoche as thei
ſpring not of Faith in Jeſu Chriſte, neither do
thei make menne mete to receiue Grace, oꝛ (as the
Scholeauthoures ſaie) deſerue Grace of con-
gruitie: but becauſe thei are not done as god hath
willed and commaunded them to be done, we
doubt not, but thei haue the nature of ſinne.

Woozkes of Superero- gation.

- 13 **S**oluntarie woozkes besides, ouer, and a-
boue Goddes commaundementes, whiche
thei cal woozkes of Supererogation, can-
not be taught without arrogancie, and iniquitie.
For by theim menne dooe declare, that thei dooe
not onely rendze to GOD, almoche as thei are
bounde to dooe, but that thei dooe moze for his
sake, then of bounden duetie is required: Where-
as Chziste saith plainelie: when you haue dooen
al that are commaunded you, saie, we be vnprofi-
table seruautes.

No man is without sinne, but Chziste alone.

- 14 **C**hziste in the trueth of our nature was made
like vnto vs in al thinges, sinne onely except,
from whiche he was clearelie boide bothe in
his fleſhe, and in his Spirite. He came to be the
lambe without spotte, who by Sacrifice of him-
self made ones for euer, should take away the sin-
nes of the worlde: and sinne (as Saint Ihon sai-
eth) was not in him. But the rest, yea, althoughe
we be baptized, and bozne againe in Chziste, yea
we all offende in many thinges: and if we saie, we
haue no Sinne, wee deceiue our selues, and the
trueth is not in vs.

¶ Of sinne against the holie Ghoste.

Very deadlie sinne willingly committed 15
after Baptisme, is not Sinne against the
holie Ghost, and unpardonable: wherfore
the place for penitentes, is not to bee denied to
soche as fall into sinne after Baptisme. After we
haue receiued the holie Ghoste, wee maie departe
from grace geuen, and fall into sinne, and by the
grace of GOD wee maie rise again, and amende
our liues. And therfore thei are to be condemned,
whiche saie, thei can nomoze Sinne as long as
thei liue here, oz denie the place for penitentes to
soche as truelie repent, and amende their liues.

¶ Blasphemie against the holie Ghoste.

Blasphemie against the holie Ghost is, when 16
a man of malice and stubburnesse of minde,
doeth raile vpon the trueth of goddes word
manifestlie perceiued, and being enemy therunto
persecuteth the same. And because soche be guilty
of Goddes curse, thei entangle themselves with
a moste grievous, and hainous crime, wherupon
this kinde of sinne is called and affirmed of the
Lorde, unpardonable.

Of predestination, and Election.

17. **P**redestination to life, is the everlasting purpose of God, wherby (befoze the foundations of the worlde were laied) he hath constantlie decreed by his owne Judgemente secrete to vs, to deliuer from curse, and damnation those whom he hath chosen out of mankinde, and to bzing them to everlasting saluation by Christ, as vesselles made to honour: wherupon, soche as haue so excellent a benefite of God geuen vnto theim be called, according to Goddes purpose, by his spirite woozking in due season, thei thzough grace obeie the calling, thei be iustified frely, thei be made sonnes by adoptione, thei bee made like the image of Goddes onely begotten sonne Iesu Christe, thei walke religiouslie in good woozkes, and at length by Goddes mercie, thei atteine to euerlasting felicitie.

As the Godlie consideration of Predestination, and our election in Christe is ful of swete, pleasaunte, and vnspeakable coumfort to Godlie persones, and soche as feelee in themselues the woozking of the spirite of Christ, mortifyng the wozkes of the flesh, and their earthlie membzes, and drawing vp their minde to high, and heauenly thinges, as wel because it doeth greatly stablisch and confirme their faith of eternal Saluation to bee enioied thzough Christe, as because it dooeth feruentlie kinde their loue towardes Godde: So

for

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for curious, and carnall persones lacking the spirit of Christ, to haue continuallie befoze their yies the sentence of Goddes predestination, is a moste dangerous downefall, wherby the Deuill maie thrust them either into desperatiō, or into a rechelesnesse of most vncleane liuing, no lesse perilous then desperation.

Furthermoze, although the Decrees of predestination are vnknown vnto vs, yeat we must receiue Goddes promises, in soche wise, as thei bee generallie setfoorth to vs in holie Scripture, and in our doinges that wille of Godde is to be folowed, whiche we haue expresselie declared vnto vs in the woozde of Godde.

**¶ Wee must truste to obtaine
eternal Saluation onely
by the name of
Christe.**

¶ Hei also are to be had accursed, & abhorred 18.
that presume to saie, that euery man shalbe
saued by the Lawe, or secte whiche he professeth,
so that he bee diligente to frame his life
according to that Lawe, and the lighte of
Nature: For holie Scripture doeth
sette out vnto vs onely the
name of Iesu Christ,
wherby menne
must be saued

All men are bounde to kepe the
moral commaundementes of the
Lawe.

19. **T**he Lawe, whiche was geuen of GOD by
Moses, although it binde not Christian
Menne, as concerning the Ceremonies, and
Rites of the same: Neither is it required, that
the Ciuile Preceptes and Ordres of it, shoulde
of necessitie bee receiued in any commune weale:
Yet no Manne, (bee he neuer so perfecte a Chri-
stian) is exempte and lose from the Obedience of
those Commaundementes, whiche are called
Moral: wherfore thei are not to be harkened vn-
to, who affirme that holie Scripture is geuen on-
lie to the weake, and do boaste theimselues con-
tinually of the spirit, of whom (thei saie) thei haue
learned soche thinges as thei teache, although
thesame be most euidently repugnaunt to the ho-
lie Scripture.

Of the Church.

20. **T**he visible Church of Christ is a Congre-
gation of faithfull Menne, in the whiche
the pure worde of GOD is preached, and
the sacramentes be duellie ministred, according to
Christs ordinaunce, in all those thinges that of
necessitie are requisite to the same.

As the Church of Ierusalem, of Alexandria,
and of Antioche hath erred: So also the Church
of Rome hath erred, not onely in their liuing, but
also

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also in matiers of their faith:

Of the aucthoritie of the Churche.

It is not lawefulle for the Churche, to ordein any thing, that is contrarie to Goddes 21
woorde writen, neither maie it so expoune one
place of scripture, that it be repugnaunt to an o-
ther. wherfoze although the churche be a witnesse
and a keper of holie writte, yet as it ought not
to decree any thing againste thesame: so besides
thesame, ought it not to enforce any thing to bee
beleued for necessitie of Saluation.

Of the aucthoritie of gene- ral Counsailes

Generall counsailes maie not be gathered 22
together without the commaundemente,
and will of Princes: and when thei be ga-
thered (forasmoche as thei be an assemblee of me,
wherof all be not gouerned with the spirite, and
woorde of GOD) thei maie erre, and sometime
haue erred, not onely in worldlie matiers, but al-
so in thinges pertainig vnto God. Wherefoze
thinges ordeined by theim, as necessarie to Sal-
uation, haue neither strength, nor aucthoritie, on-
lesse it maie be declared, that thei be taken out of
holie scripture.

Of Purgatorie.

23 **T**he doctrine of Scholeaucthoures concerning purgatorie, Pardones, Worshipping, and adozation aswell of Images, as of reliques, and also inuocation of Sainctes, is a fonde thing vaine feigned, and grounded vpon no warraunt of scripture, but rather repugnant to the woorde of God.

No manne maie minister in the Congregation, except he be called.

24

It is not lawfull for any man to take vpon him the office of Publique preaching, or ministering the sacramentes in the congregation, before he be lawfullie called, and sent to execute thesame. And those we ought to iudge lawfullie called, and sent, whiche be chosen, and called to this woork by menne, who haue publique auctoritie geuen vnto them in the congregation, to call, and sende ministres into the Lordes vineyard.

Menne must speake in the Congregation in soche tounge, as the people vnderstandeth.

25 **I**t is moste semelie, and moste agreable to the woorde of God, that in the congregation nothing

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thing be openly readde, or spoken in a tounge
vnknownen to the people, the whiche thing S.
Paule didde forbidde, except some were presente
that should declare the same.

¶ Of the Sacramentes.

OUR LORDE Iesus Christe hathe 26.
knitte toguether a companie of newe peo-
ple with Sacramentes, moſte fewe in
numbre, moſte easie to bee kepte, moſte excellent
in ſignificatione, as is Baptiſme, and the Lords
Supper.

THE Sacramentes were not ordeined of
Christe to be gaſed vpon, or to be caried a-
bout, but that we ſhoulde rightlie vſe them.
And in ſoche onely, as wortheſlie receiue theſame,
thei haue an wholeſome effecte, and operacione,
and yet not that of the worke wrought, as ſome
men ſpeake, whiche worde, as it is ſtraunge, and
vnknownen to holie Scripture: So it engendzeth
no Godlie, but a verie ſuperſtitious ſenſe. But
thei that receiue the Sacramentes vnworthe-
lie, purchace to theiſelues Damnacione, as
Sainte Paule ſaieth.

Sacramentes ordeined by the Worde of God
be not onely Badges, and tokens of Chriſtien
Mennes profeſſione, but rather thei bee certaine
ſure

sure witnesses, and effectuell signes of grace, and
Goddes good will towarde vs, by the whiche he
dothe worke inuisiblie in vs, and dothe not on-
lie quicken, but also strengthen, and confirme our
faith in him.

The wickednesse of the Mini-
sters dooeth not take awaie the
effectuall operation of Goddes
ordinaunces

27. **A**lthough in the visible Church the euill be
euer mingled with the good, and sometime
the euill haue chief aucthoritie in the mini-
stration of the worde and Sacramentes: Yet
forasmuche as thei doe not thesame in their owne
name, but dooe minister by Chyistes commission,
and aucthoritie: we maie vse their ministerie bothe
in hearing the worde of God, and in the receiuing
the sacramentes, neither is the effecte of Goddes
Ordinaunces taken awaie by their Wicked-
nesse, or the grace of Goddes giftes diminished
from soche, as by faieith and rightlie receiue the
Sacramentes ministred vnto them, whiche bee
effectuall, because of Chyistes institutione and
promise, although thei be ministred by euil men.
Neuerthelesse it apperteineth to the discipline of
the Church, that enquirie be made of soche, and
that thei bee accused by those that haue knowe-
lege of their offences, and finally being founde
guiltie by iust iudgement, be deposed.

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Of Baptisme.

Baptisme is not onelie a signe of professi-
on, and marke of difference, wherby Chri-
stien menne are discerned from other that
bee not Christened, but it is also a signe, and seale
of our newe birth, whereby, as by an instrument
thei that receiue Baptisme rightlie, are grafted
in the Church, the promises of forgiveness of
Sinne, and our Adoption to bee the sonnes of
God, are visiblie signed and sealed, faith is con-
firmed, and grace increased by vertue of praier
vnto God. The custome of the Church to Chri-
sten yonge childzen, is to bee commended, and in
any wise to bee reteined in the Church. 28

Of the Lorde Supper.

The Supper of the Lorde is not onely a
signe of the loue that Christiēns ought to
haue among them selues one to another,
but rather it is a sacrament of our redemptiō by
Christes death, insomuche that to soche as right-
lie, woorthelie, and with faiethe receiue the same,
the breade whiche we breake, is a communion of
the bodie of Christe. Likewise the Cuppe of bles-
sing, is a Communion of the bloude of Christe. 29

Transubstanciation, or the chaunge of the
substaunce of breade, and wine into the sub-
C. j. stance

staunce of Chyistes bodie, and bloude cannot bee proued by holie wrytte, but is repugnaunt to the plaine woordes of Scripture, and hath geuen occasion to many supersticions.

THAS moche as the trueth of mannes nature requireth, that the bodie of one, and the self same manne cannot be at one time in diuerse places, but must nedes be in some one certeine place: Therfore the bodie of Chyiste cannot bee presente at one time in many, and diuerse places. And because (as holie Scripture doeth teache) Chyiste was taken vp into heauen, and there shall continue vnto the ende of the worlde, a faithfull mā ought not, either to beleue, or openlie to confesse the reall, and bodilie presence (as they terme it) of Chyistes fleshe, and bloude, in the Sacramente of the Lordes supper.

The Sacramente of the Lordes supper was not commaunded by Chyistes ordinance to be kepte, caried about, lifted vp, nor worshipped.

C Of the perfeicte oblation of Chyiste made vpon the crosse.

30 **T**he offering of Chyiste made ones for euer, is the perfecte redemption, the pacifying of goddes displeasure, and satisfaction for all.

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al the sinnes of the whole worlde, bothe original
and actuall: and there is none other satisfaction
for sinne, but that alone. wherefoze the sacrifices
of masses, in the whiche, it was commonlie saied,
that the Pzieste did offre Chziste for the quicke,
and the dead, to haue remission of peine or sinne,
were forged fables, and daungerouse deceiptes.

C The state of single life is com-
maunded to no man by the
worde of God.

B Shoppes, Pziestes, and Deacons are not
commaunded to bowe the state of single 31
life without mariage, neither by Goddes
lawe are thei compelled to abstaine from matri-
monie.

C Excommunicate per-
sones are to bee
auoided.

That persone, whiche by open denunciation
of the Churche, is rightlie cut of from the 32
vnitie of the Churche, and excommunicate,
ought to be taken of the whole multitude of the
faithful, as an Heathen, and publicane, vntil he
bee openlie reconciled by penance, and receiued
into the Churche by a Iudge that hath auctho-
ritie thereto.

Traditions of the Churche.

It is not necessarie that traditions and ceremonies bee in all places one, or vtterlie like. For at al times thei haue been diuers, and maie bee chaunged, according to the diuersitie of countries, and mennes maners, so that nothing bee ordeined against goddes worde.

Who soeuer thzough his priuate iudgement willinglie, and purposelie doeth openlie bzeake the traditions, and Ceremonies of the Churche, whiche bee not repugnaunte to the worde of God, and bee ordeined, and approued by common aucthoritie, ought to be rebuked openlie (that other maie feare to doe the like) as one that offendeth against the cōmon ordze of the churche, and hurteth thaucthoritie of the Magistrate, and woundeth the consciences of the weake bzeathzē.

Homelies.

34 **H**omelies of late geuen, and set out by the Kinges aucthoritie, be godlie and holsome, contemning doctrine to bee receiued of all menne, and therefore are to be readde to the people diligentlie, distinctlie, and plainlie.

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**Of the booke of Praiers, and
Ceremonies of the Church
of Englande.**

The Booke whiche of very late time was
geuen to the Church of Englande by the 35
kinges aucthoritie, and the Parlamente,
containing the maner and fourme of praiyng,
and ministring the Sacramētes in the Church
of Englande, likewise also the booke of ording
Ministers of the Church, set forth by the for-
saied aucthoritie, are godlie, and in no pointe re-
pugnaunt to the holosome doctrine of the Gospel
but agreable thereunto, ferthering and beauti-
fying thesame not a litle, and therfore of al faith-
full membres of the Church of Englande, and
chieflye of the ministers of the worde, thei ought
to be receiued, and allowed with all readinesse of
minde, and thanks geuing, and to bee commen-
ded to the people of God.

**Of Ciuile ma-
gistrates.**

The King of Englande is Supreme head in
earth, nexte vnder Christe, of the Church 36
of Englande, and Irelande,

The Bishoppe of Rome hath no iurisdiction
in this Realme of Englande.

The ciuile Magistrate is ordeined, and allowed of God: wherefore we must obeie him, not onely for feare of punishment, but also for conscience sake.

The ciuile lawes maie punishe Christien men with death, for heinous, & grievous offences.

It is lawefull for Christians, at the commaundement of the Magistrate, to weare weapons, and to serue in laweful warres.

C Christien mennes gooddes
are not commune.

37 **T**he richesse & gooddes of christians are not commune, as touching the right title, & possession of the same (as certain anabaptistes dooe falslie boaste) notwithstanding euery man ought of such thinges, as he possesseth, liberallie to geue almes to the poore, according to his habilitie.

C Christien menne maie
take an Othe.

38 **A**s we confesse that vaine, & rashe swearing is forbed Christien men by our Lorde Iesu Christ, and his Apostle James: so we iudge that christien religiō doeth not prohibite, but that a mā maie sweare, when the magistrate requireth in a cause of faith, and charitie, so it bee doen (according to the Prophetes teaching) in iustice, iudgemente, and truethe.

The Resurrection of the dead is not yet brought to passe.

The Resurrection of the dead is not as yet 39
brought to passe, as though it only belöged
to the soule, whiche by the grace of Christe
is raised from the death of sinne, but it is to be lo-
ked for at the laste daie: for then (as Scripture
doeth moste manifestlie testifie) to all that bee
dead their awne bodie, fleshe, and bone shalbe re-
stored, that the whole mā maie (according to his
wozkes) haue other rewarde, or punishment, as
he hath liued vertuousslie, or wickedlie.

The soules of them that Depart this life doe neither die with the bodies, nor sleepe idlie.

Thei which saie, that the soules of suche as 40
depart hens doe sleepe, being without al-
sence, fealing, or perceiuing, vntil the daie
of iudgement, or affirme that the soules die with
the bodie, and at the laste daie shalbe raised vp
with the same, doe vtterlie dissent from the right
beliefe declared to vs in holie Scripture.

Heretickes called Millenarii.

Thei that goe aboute to renewe the fable of 41
heretickes called Millenarii, be repugnant
to holie Scripture, and caste them selues
headlong into a Iuiſhe dotage.

C All men shall not bee saued
at the length.

42 **T**hei also are worthe of condemnation, who
endeuoure at this time to restore the daun-
gerous opinion, that al menne, be thei ne-
uer so vngodlie, shall at length bee saued,
when thei haue suffered paines
for their sinnes a certaine
time appointed by
Goddes iu-
stice.

God saue the King.

Richardus Grafton typographus Re-
gius excudebat.

Londini. mense Iunij.

An. do. M. D. L I I I.

Cum priuilegio ad impri-
mendum solum.